

LATTER DAY SAINTS

MESSENGER AND ADVOCATE

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For I know that my Redeemer liveth and that he shall stand in the latter day upon the earth. And though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself and mine eyes shall behold, and not another; though my reins be consumed within me.—Job 19: 25, 26, 27.

Great distress of body and deep domestic affliction weighed down this servant of the Most High, at the time he gave vent to the words we have chosen to place at the head of this article. He, by a series of afflictive providences, not in his power to control, had been recently and suddenly reduced from affluence to extreme indigence. His children had just been cut off by an afflictive stroke, a sore disease preyed upon his own body, his companion, his bosom friend reproached him for what she considered obstinacy instead of integrity, and to crown the whole, his friends from whom he doubtless expected some commiseration, some sympathy at least, reproached him severely, assuring him that these heavy judgments had fallen upon him in consequence of his great wickedness.

In the midst of all these sore calamities he expressed his confidence in the resurrection, and that in the latter day he should see his Redeemer stand upon the earth. Hence says he, though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself and mine eyes shall behold and not another.

God had shown this eminent man that there was a glorious hereafter, a period in futurity when sighing and sorrow shall have fled away, when the Redeemer should stand upon the earth. All the inspired penmen who have spoken or left any thing on record upon this subject, appear to have associated in their minds an idea of joy unspeakable and full of glory; a period when the knowledge of the Lord should cover the earth, when there should be no more death, nor sorrow nor crying.

We are aware that there is a diversity of opinion on the subject of the coming of Christ, and the nature of his reign. The Jews, as a body reject the idea that he ever did come, and conse-

quently are still looking for him. They profess to believe what the prophets said concerning him, and his reign on the earth, but they contemplate the glories attendant on his second advent, and knowing as they do, that those joys that were to be realized, spoken of by the ancient prophets, have never yet been realized. That personage that did come whom their fathers crucified and slew, did not deliver them from under the Roman yoke, did not reign as a temporal prince, therefore they do not acknowledge him as the Messiah. They look for the literal fulfilment of what is written and what we believe will all take place when he shall appear the second time without sin unto salvation. It is abundantly evident that that time spoken of by Isaiah in the 24th chapter and 23d verse, has never yet come; for he says, in that day the moon shall be confounded and the sun ashamed, when the Lord of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously. The prophet in the 32d chapter from the first to the 9th verse inclusive, speaks of the blessings of a kingdom that have never been realized by saint or sinner in any kingdom, therefore the predictions remain to be fulfilled or there is no truth in revelation.—Luke's testimony 1: 32 and 33, as delivered by the angel concerning the Savior, is as follows: he shall be great and shall be called the son of the Highest; and the Lord God shall give unto him the throne of his father David, and he shall reign over the house of Israel forever, and of his kingdom there shall be no end.

As a further proof of our position, the Lord says by the mouth of the prophet Micah, 4: 6 and 7. In that day saith the Lord will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted; and I will make her that halted a remnant; and her that was cast far off a strong nation; and the Lord shall reign over them in mount Zion from henceforth, even forever. From the reading of these predictions how abundantly evident it is that they were never fulfilled while the Savior tabernacled

with men on the earth, and if he were not to make his appearance again on the earth, the veracity of the prophet would be impeached, the saints in ancient as well as in modern times, have believed in vain, they have hoped in vain, they have suffered in vain, and the scripture is no revelation to us.

Paul, in his epistle to Timothy, 2: 11, 12, says, It is a faithful saying that if we be dead with him we shall also live with him, if we suffer with him we shall also reign with him, if we deny him he will also deny us. On looking at these remarks, who does not know from the best sources of information now extant, that not only the apostle who caused this epistle to be written, but most of the saints who were coeval with him suffered? and who does not also know that they have never yet reigned with him? Lest a query might arise in the minds of some relative to the place where the saints are to reign with him, we unhesitatingly say it is on the earth, and as proof of this we will add the testimony of John the Revelator, 5: 10; and thou hast made us unto our God, kings and priests and we shall reign on the earth.

Here we notice as we pass who these characters were that John saw. They were such as were permitted to participate in the joys of the redeemed, had been made, or were to be made kings and priests unto God and were to reign on the earth, thus we find a plain simple, yet important declaration, without any obscurity, leaving the saints and all unprejudiced persons without a shadow of doubt resting upon their minds, as to the place where they were to reign. We have seen where certain characters are to reign, and with whom they are to reign, and we will see if we have any evidence to prove how long they shall reign, and when their reign shall commence. John says, Rev. 20: 4, and I saw thrones, and they sat upon them and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands, and they lived and reigned with Christ a thousand years. During this period the saints anticipate joys uninterrupted and bliss without alloy. They

infer this from the fact that satan is to be bound during this period and not suffered to go out and deceive the nations until it shall have expired. Then will be the time when the promise of the Savior to his disciples shall be literally fulfilled, that the meek shall inherit the earth. Then shall he whose right it is to reign, reign on the earth; he shall verily sit upon the throne of his father David agreeably to the prediction of the angel before he made his first advent into the world.

On reflection we think there is so much scripture testimony on this important point, we are astonished that there should be a solitary doubt, resting on the minds of any, capable of reading and understanding the language in which these corroborating facts are recorded. The characters who, the time when, how long, and place where, are so plainly to be understood, that it would seem to us so intelligible "that the way-faring man, though a fool, need not err."

This sentiment, we see is exactly in accordance with that we have chosen as the foundation of the remarks we have already made. For I know, says Job, that my Redeemer liveth, and that he shall stand at the latter day upon the earth, that I shall see him, that mine eyes shall behold him, and that I shall see him in the flesh.

Thus it would seem, if it had been the sole object of inspiration to make this (by some so much controverted subject) plain, more simple and definite terms could not well be found; and divested of prejudice or prepossession, no person can mistake the language of inspiration on this pleasing theme.

The sure promise of such ravishing bliss, enabled the saints, anciently to endure such great tribulations as they were doomed to pass through, with more than manly fortitude. "They truly endured great contradictions of sinners against themselves. They endured as seeing him who is invisible." And why, we ask? They had respect unto the recompence of reward. They were assured there were crowns laid up for them, and not for them only but for all those that loved or should love his appearing. This was their sheet anchor, the foundation of their hope, and buoyed them above every tribulation through which they were called to pass, here in this vale of tears. Hence,

says one of the ancients, "neither count I my life dear to myself. so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus to testify the gospel of the grace of God." To live, said the same eminent personage on another occasion, is Christ, but to die is gain.

So we find all the inspired penmen to be equally fearless of death, yet they did not like cowards steal out of time because they had not courage to meet the afflictions unavoidably connected with a course of obedience to the divine mandates, but looking forward to that eventful period, that happy era beyond the grave, "they endured, as seeing him who is invisible." Hence says the author of our text, although laboring under the most deep and painful afflictions, "I know that my Redeemer liveth, and that in the latter day he shall stand upon the earth. Though after my skin worms destroy this body, yet in my flesh shall I see God, whom I shall see for myself and mine eyes shall behold him."

Hence it would appear, from all the testimony that we have adduced on this subject, together with what may be drawn from holy writ, that one must be wilfully blind or obstinately wicked, to deny facts so plainly proven by so many witnesses. Truly they have not all used the same words, to express what we believe to be the same ideas; but there is an identity of idea, a peculiar animation of soul, even in rehearsing their words, although they were spoken or written long since, by different prophets, by the Savior, or his apostles, they produce the same flow of thought, the same glow of feeling, that ever springing hope, that animates and cheers the saints, in their darkest hours of domestic affliction, and enables them to meet the pale monster, death, with a smile of resignation.

How oft have the servants of God, in the midst of tortures most cruel, exclaimed, almost with an air of triumph over their tormentors, O death where is thy sting? And why? From the evidences which they had of a glorious resurrection, a happy immortality beyond the grave. Hence says the apostle, if we suffer with him, we shall reign with him.

That joy extatic, that thrills through the soul and animates with a holy hope, the real children of promise, the sery-

ants of the most high God, when they have about finished their course and the time of their departure is at hand, makes them exclaim, in view of what lies before them, come welcome death, thou end of fears, we are prepared to die. We are here reminded of the language of the poet in reference to death.

This path the best of men have trod;
And who'd decline the road to God!
O! 'tis a glorious boon to die,
This favor can't be prized too high.

Job, exclaimed, in view of the prospect that lay before him, I know that my Redeemer liveth, and that in the latter day he shall stand upon the earth. What gave buoyancy to this prospect, the hope which then animated them, under such appalling calamities was, the surety that their afflictions and their sufferings, however painful and severe, were soon to end, soon the glorious morn of an eternal day, would dawn upon their ravished vision. *Ed.*

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Let us contemplate for a moment the sublime scenery that transpired on that august morn previous to the flood-gates of heaven being opened and the fountains of the mighty deep broken up. We behold among the vast creations of God one man, and one only, that was esteemed worthy by the searcher of all hearts, of receiving a revelation of his will. Let us imagine for a moment the contempt and ridicule to which Noah, the man of God, was exposed on this occasion; long had that bigoted and self-righteous generation looked upon this prophet of the Most High as a fanatic, a fool, or a mad-man: when they beheld him engaged in building the ponderous ark, hundreds of miles from any considerable waters through fear of being drowned, and at the same time declaring that God had commanded him to do so, they no doubt, laughed him to scorn. But yet we see the good man steady to his purpose, until he had accomplished the mighty fabric. Then said the Lord unto him, "Yet seven days, and I will cause it to rain upon the earth forty days and forty nights, come thou and all thy house into the ark: for thee have I seen righteous before me." And while the giddy multitude gathered themselves together to mock and

deride the good man, and witness as they vainly supposed the consumation of his folly, we see the clean beasts coming to him by sevens, and those that were not clean by twos, the male and his female; not only domestic animals, but the roaring lion, ferocious tiger and prowling wolf of the forest, and other beasts of prey tamely submitting to his control, each betaking himself to his separate apartment; also the great variety of poisonous serpents and other reptiles that creep upon the face of the earth, with the numerous feathered tribes of all denominations, kinds and sizes, from the huge stork of the wilderness and rapacious vulture of the heavens, down through all the different grades and variety of plumage, to the small humming bird that sips the morning dew from the opening flowers;—see the beasts of the field, the reptiles, creeping things and fowls of the air, swarming round him as harmless and inoffensive, as when God called them together, and caused them to pass in general review before Adam to be named by him, as if conscious of the impending ruin that awaited all the creation of God. In the mean time, the tranquil elements begin to show signs of an approaching storm; clouds thicken around the horizon; the lightnings flash and thunders roar as if all the artillery of heaven were at once put into requisition; the solid mass of nature groans and trembles beneath their feet; the winds howl in the distant wood, the stately forest trees are uprooted, quick the astonished beasts forsake their coverts, and the fowls of heaven their shady bowers, all rushing with fearful haste before the fierce tornado of the wrath of God.—The windows of heaven are opened, and all the fountains of the great deep broken up, and while torrents of rain descend, Noah enters the steadfast ark, which remains unmoved amidst the conflicting elements; and the invisible hand of his Creator closes the door behind him. All faces now gather blackness, while they behold inevitable destruction approaching them as a whirlwind, and surrounding them on all sides and no way to escape. Ah, too late had they learned that God's servant had been in their midst to whom he had revealed his secrets. In vain do they fly for safety; in vain do they leave the plains already covered

with water and contend with the beasts of the mountains for the highest eminence, to protract their sure and certain doom, while they behold the broken fragments of their desolate habitations floating upon the rippling surface of the wide inundation. "And the waters increased and bear up the ark, and it was lifted up above the earth. And the waters prevailed exceedingly upon the earth: and all the high hills and mountains that were under the whole heaven were covered. Fifteen cubits upwards did the waters prevail, and all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man: all in whose nostrils was the breath of life. And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and creeping thing, and the fowls of heaven were destroyed, and Noah only remained alive and they that were with him in the ark." Who can contemplate this scenery with feelings of an ordinary nature? In the picture we have presented before us; we behold the earth swept with the besom of destruction, every thing under the whole heaven blotted out of existence because of the wickedness of man. The high and low, rich and poor, bond and free, both male and female, noble and ignoble, embracing every cast, shade and variety of religion that existed among the antediluvians, with their priests, temples, synagogues, and places of worship, were fit subjects only to be destroyed and cast down with the beast that perisheth; and together with them to be overwhelmed in the dark abyss. Let us imagine ourselves seated in the ark by the side of Noah where we can survey the dreary waste, and securely glide over the bosom of this universal world of waters.

Let us call to mind the words of the Apostle, as follows: "Whereby the world that then was being overflowed with water perished. But the heavens and the earth which are now, by the same word are kept in store reserved unto fire against the day of judgement and perdition of ungodly men." Peter. "And I saw as it were a sea of glass mingled with fire, and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name,

stand on the sea of glass, having the harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are thy works Lord God Almighty, just and true are thy ways thou King of Saints." John.—There we see floating upon the liquid element (which is a beautiful representation of a sea of glass,) all the righteous that inhabited the old world.—These, by reason of their faith obtained the victory over the beast his image &c. and were able to stand, while all the rest of mankind for want of faith were involved in one general ruin.

Here was a cleansing of the world by water; but the Lord said unto Noah, I will not cut off all flesh any more by the waters of a flood; neither shall there any more be a flood to destroy the earth. My bow in the cloud shall be for a token of a covenant between me and the earth for perpetual generations.

But the heavens and the earth (says Peter,) which are now, by the same word kept in store reserved unto fire, where it will again be cleansed, and become like a sea of glass; a fit dwelling-place for all the pure in heart, who believe in that God, who has done, and who will do nothing, save he reveals his secrets and marvellous works to his servants the prophets.

When the waters were abated and dried up, this common progenitor of the new world, was commanded to go forth out of the ark; and as a testimony of his gratitude to God for his deliverance, he built an altar unto him: in consequence of which he obtained a promise, that while the earth remained, seed time and harvest, cold and heat, summer and winter, and day and night should not cease. Has not the Lord ever been true and faithful to perform on his part the oath and covenant made with Noah, and every living creature in all generations, from that until the present time? Did you ever think, kind reader, that when the gentle heavens distil their refreshing showers, to revive the drooping vegetation, and water the thirsty ground; and the azure bow displays its beauteous arch on the retiring cloud, that God had said unto Noah more than four thousand years since—"I will look upon it and remember the everlasting covenant between me and every living creature?"

How unlike their creator is man in this respect? Their covenants with the Lord and with each other are treated lightly, broken and forgotten in consequence of the wickedness and instability of the human heart—but as the Psalmist has said, good and upright is the Lord, thou rememberest thy covenants to all generations. Did you ever realize that previous to the deluge, no such covenant existed between man and his Creator, that the Antideluvians never saw a rainbow in the heavens, that God had never at any time given them a promise that the earth should not be destroyed by the waters of a flood! As we have spoken largely upon the dealings of God with Noah & his contemporaries, we shall pass on to the history of his more immediate descendants, and proceed to take into consideration the character and standing of his servant Abraham in relation to the subject before us. viz. That God reveals all his secret acts to his servants the prophets so far as they are connected with his happiness or well being in this world, or that which is to come.

We behold Abraham acting a conspicuous part in the great theatre of supernatural events. The first particular account we have of him is that he journeyed from the plains of Shinah in the land of Chaldea, to the land of Canaan in company with Sarah his wife and Lot his brothers son with all their substance: because of the wickedness of that idolatrous people among whom he dwelt, God commanded him to go out from their midst unto a land that he would show unto them.

When he had built an altar and offered sacrifice unto the Lord, he appeared unto him and revealed great and glorious secrets, not only instructing him how to escape the famine which was in the land; but gave him promises that involved the interest of all succeeding generations. At another time we find him in company with two of his servants, with his wood clave for the altar and his ass saddled journeying to mount Moriah early in the morning to sacrifice his only begotten son, in whom the Lord had said, all the nations of the earth shall be blessed—but he did not stagger at this commandment, because he considered him faithful who had promised, and went forward with unlimited confidence, with

the lad to worship as God had commanded him. And when he had placed the wood upon the altar and bound Isaac and laid him thereon, he drew the deadly knife to shed the precious blood of the son of his own bosom, knowing as the Savior said that God was able of these stones to raise up seed unto Abraham.

When the Lord saw his faith was perfect, he called to him out of the heavens, saying now I know that thou lovest me: why did the Lord know this? Because he had not withheld his only son, but cheerfully offered him up in sacrifice at the shrine of the Almighty.

Often have I contemplated upon the great contrast that exists between the faith of Abraham and the faith of those of this generation that expect to inherit the same blessing with him, and be seated by his side in the kingdom of God; so far from being willing to make a sacrifice that would be tantamount to this, they are not willing to sacrifice their good name among the fashionable circles of society, nor yet are they willing to divest themselves of the vain trappings, gorgeous apparel & sumptuous fare of the licentious multitude, which are so prejudicial to the health & happiness of mankind, for the sake of obtaining that pearl of great price, which clothes a man with humility and meekness, and enriches his mind, with that intelligence and wisdom which comes from God alone, and stamps upon his heart with indelible traces, those sterling qualities that characterize the humble follower of the meek and lowly Jesus. Vain hope! Impossible for such to enjoy the society of Abraham; the like faith they do not possess, a revelation from God they never obtained, the spirit of prophesy has long since departed from them, the Lord's servants are not found in their ranks to whom he can reveal his secrets; superstition, priestcraft, bigotry & self-righteousness, with all their deformities reign triumphant in their midst; intolerance & persecution are the banner under which they enlist their influence and the saints of God are trampled in the dust beneath their feet.—But the day is fast approaching when fearfulness will surprise the hypocrite and the wickedness of the wicked, will be exposed for the Lord in his anger will arise and come forth like

a lion from the thicket; and the fearful & unbelieving will be sifted out, and driven away, before the rough wind of his indignation as the chaff of the summer threshing floor, while all the faithful will not only be permitted to enjoy the society of Abraham, but with all the sanctified will inherit the fair realms of everlasting felicity & happiness in the celestial kingdom of God.

W. PARISH

[To be Continued]

ANNIVERSARY OF THE CHURCH OF LATTER DAY SAINTS.

A short notice only was given that a solemn assembly would be called of the official members of this church on the 6th inst. for the purpose of washing, anointing, washing of feet, receiving instruction and the further organization of the ministry. We gave notice to a few churches by mail, and more would have been apprized had we been notified in due season to do so ourselves.

We proceed to give a synopsis of the proceedings. Meetings were held by the different quorums, on Monday, Tuesday and Wednesday evenings, to wash and anoint such of their respective members as had not been washed and anointed, that all might be prepared for the meeting on the sixth.

At an early hour on Thursday, the sixth, the official members assembled in the house of the Lord, where the time, for the first two or three hours was spent by the different quorums in washing of feet, singing, praying and preparing to receive instruction from the Presidents of the church. The Presidents together with the Seventies and their presidents repaired to the west room in the attic story, where, for want of time the preceding evening, it became necessary to seal the anointing of those who had recently been anointed and not sealed.

Another subject of vital importance to the church, was the establishing of the grades of the different quorums.—It was ascertained that all but one, of the presidents of the seventies, were high priests and when they had ordained and set apart from the quorum of elders, into the quorum of seventies, they had conferred upon them the high-priesthood also: this was declared to be wrong, and not according to the order of heaven. New presidents of the sev-

enties were accordingly ordained to fill the place of such of them as were high priests, and the *ex officio* presidents and such of the seventies as had been legally ordained to the high priesthood, were directed to unite with the quorum of high priests. After closing the particular business in the quorum of the seventies to which we have just alluded, all the quorums assembled in the lower room of the Lords house where they were addressed by the presidents from the stand.

Joseph Smith jr. rose and spoke on the subject of the Priesthood. The Melchisedec High priesthood, he said was no other than the priesthood of the Son of God. There are certain ordinances which belong to the priesthood, and certain results flow from it.

The presidents, or presidency are over the church, and revelations of the mind and will of God to the church are to come through the presidency. This is the order of heaven and the power and privilege of this priesthood. It is also the privilege of any officer in this church, to obtain revelations so far as relates to his particular calling or duty in the church. All are bound by the principles of virtue and happiness, but one great privilege of this priesthood is to obtain revelations, as before observed, of the mind and will of God. It is also the privilege of the Melchisedec priesthood, to reprove, rebuke and admonish, as well as to receive revelations.

He here remarked something concerning the will of God, and said, that what God commanded, the one half of the church would condemn.—A high Priest, is a member of the same Melchisedec priesthood, with the presidency, but not of the same power or authority in the church. The seventies are also members of the same priesthood, are a sort of travelling council, or priesthood, and may preside over a church or churches until a high priest can be had. The seventies are to be taken from the quorum of elders and are not to be high priests. They are subject to the direction and dictation of the twelve, who have the keys of the ministry. All are to preach the gospel, by the power and influence of the Holy Ghost, and no man, said he, can preach the gospel without the Holy Ghost.

The Bishop was a high priest, and necessarily so, because he is to preside

over that particular branch of church affairs that are denominated the lesser priesthood, and because we have no direct lineal descendant of Aaron to whom it would of right belong. He remarked that this was the same, or a branch of the same priesthood; and illustrated his position by the figure of the human body, which has different members, which have different offices to perform: all are necessary in their place, and the body is not complete without all the members. From a view of the requirements of the servants of God to preach the gospel, he remarked that few were qualified even to be priests, and if a priest understood his duty, his calling and ministry and preached by the Holy Ghost, his enjoyment is as great as if he were one of the presidency; and his services are necessary in the body, as are also those of teachers and deacons. Therefore in viewing the church as whole, we may strictly denominate it one priesthood.

He remarked that he rebuked and admonished his brethren frequently, and that because he loved them; not because he wished to incur their displeasure or mar their happiness.

Such a course of conduct was not calculated to gain the good will of all, but rather the ill will of many, and thereby the situation in which he stood was an important one. So you see, brethren the higher the authority, the greater the difficulty of the station. But these rebukes and admonitions became necessary from the perverseness of brethren, for their temporal as well as spiritual welfare. They actually constituted a part of the duties of his station and calling.

Others had other duties to perform that were important and far less enviable, and might be just as good, like the feet or hands in their relation to the human body, neither could claim priority, or say to the other I have no need of you. After all that has been said the greatest duty and the most important is, to preach the gospel.

He then alluded to the temporal affairs of the church in this place, stating the causes of the embarrassments of a pecuniary nature that were now pressing upon the heads of the church. He observed they began poor, were needy, destitute, and were truly afflicted by their enemies; yet the Lord commanded them to go forth and preach the

gospel, to sacrifice their time, their talents, their good name and jeopardize their lives, and in addition to this, they were to build a house for the Lord, and prepare for the gathering of the saints.

Thus it was easy to see this must involve them. They had no temporal means in the beginning commensurate with such an undertaking, but this work must be done, this place had to be built up. He further remarked that it must yet be built up, that more houses must be built. He observed that large contracts had been entered into for land on all sides where our enemies had signed away their right. We are indebted to them to be sure, but our brethren abroad have only to come with their money, take these contracts, relieve their brethren of the pecuniary embarrassments under which they now labor, and procure for themselves a peaceable place of rest among us. He then closed at about 4 P. M. by uttering a prophecy saying this place must be built up, and would be built up, and that every brother that would take hold and help secure and discharge those contracts that had been made, should be rich.

President, Hyrum Smith then rose and addressed the audience. The main drift of his remarks alluded to the temporal affairs of the church. He censured those who counselled such brethren as moved to this place, when they were not authorized to give advice.

He also alluded in terms of disapprobation, to the practice of some individuals in getting money from brethren that come in, when it ought to be appropriated to the discharge of heavy debts that are now hanging over the heads of the church, or the payments of the land contracts which had been made for the benefit of the saints in this place. He closed his remarks by plain practical advice and exhortation, at 25 minutes before 5 P. M.

President Oliver Cowdery rose immediately and made a few brief and pertinent remarks relative to the preaching of the gospel and teaching the people.

He opposed the idea of elders attempting to preach or teach that which they did not know, saying that this generation could bear no more than is already revealed, therefore, elders, to any that

attempt to teach, or preach the gospel, ought to study diligently & attentively the things that God has revealed and commanded and press the necessity of obedience to them. He made but few other remarks and then closed.

President Sidney Rigdon rose a little before five P. M. and said that the object of this mission & ministry, was the gathering together of the saints. The preaching of the gospel was the first thing. Nothing can effect the gathering of the saints but that. A place to gather them is also important and both are to be had in view, when we preach.

He then alluded to the debt that had been contracted by the committee for building the Lord's house, and further said that the elders must go forth and do their duty. Others, he said had a duty to do and they must do *theirs*, or trouble would, most assuredly come upon them. It was the will of God he said that all should be industrious, in extricating themselves from debt.

In the course of his remarks he stated three principle items, that constituted nearly the aggregate of debt that now remained unliquidated. The first he said was a charge of six thousand dollars of which he was able to speak definitely from correct data, which was appropriated and expended in consequence of the brethren being driven by a lawless mob from their possessions in Jackson county Mo.

Another was building this house. The nature of this debt had been changed, and was now a merchant debt. (Id.) the committee had purchased goods, and these goods had been sold to workmen, and for materials for the building, consequently the committee were curtailed in their available means to make remittances for them, and a great share of that debt remained unliquidated. He stated from minutes that were furnished him during the time he was remarking upon this item, that the unliquidated debt for the building was rising of thirteen thousand dollars.

This, he said, was to lay a foundation for the gathering of Israel. Another item of debt was for the purchase of land, that there might be a place of rest, a place of safety, a place that the saints might lawfully call their own. The elders that now go abroad to preach, have a duty to do that they can do understandingly.

When they speak upon the subject of the gathering, they can urge the necessity and propriety of the measure from the facts that we have a place for them, and not only so, it is the will of God that they should come.

He then stated the sum in round numbers that he thought would be sufficient to meet the whole debt, which *must* be met that we might dwell in peace. This, said he, will make this stake of Zion safe. This is no fiction, but a solemn fact, a reality. He felt assured the object might be accomplished if all will exert themselves.

All cannot go out from home to labor in preaching and proclaiming the gospel, but such as cannot go can contribute, or in some way assist, the families of those who can go.

He then uttered a prediction, that if all would exert themselves as they might, three months should not pass away before we can shout victory over the adversary.

He exhorted all not to prey upon each other, for the time being, and say pay me what thou owest, but contribute all in their power to discharge the great debts that now hang over the church. He exhorted to diligence, to faithfulness, and on these, promised deliverance; and thus closed his address at half past five P. M.

Bread and water were then distributed liberally among all the quorums, and it was truly a refreshing season to soul and body.—The meeting was then dismissed by a benediction.

Many brethren and sisters assembled in the evening for prayer and exhortation, and some few tarried nearly all night.

Thus ended our anniversary, and we hope and trust good was done. Important instructions were certainly given and enforced with an energy of expression and a clearness of thought and perception, not to be mistaken: and believing as we do, that a general good feeling pervaded the whole audience, we trust that it will be a time long to be remembered from important items of instructions being treasured up into good and honest hearts.

Ed.

Great care must be taken that we ascribe not to God, what would be deemed weakness, duplicity, or cruel in the human character.

Messenger and Advocate.

W. A. COWDERY, Editor.

KIRTLAND, OHIO, APRIL, 1837.

We have inserted below an article from the pen of S. A. DAVIS, Editor of "The Glad Tidings, and Ohio Christian Telescope," a Universalist publication printed at Pittsburgh, Pa.

We have done so, not because we were honored with a visit from him and his associates, not because they gave us any new light on the gospel, for as he very carefully observed he was as far from believing our religion as he ever was, we can truly reiterate the same sentiment with regard to his, but because we consider him a gentleman, and pays that respect to our feelings, our character and our religion that entitles him to acts of kindness and reciprocity from us.

We believe the gentleman must be mistaken if he has imbibed an idea that we consider the kingdom of heaven will be composed of real estate, houses or lands, flocks or herds. There may be, and indeed we fully believe there is, an undue attachment in some of the saints to amass wealth and heap up perishable treasure. We have only to say, we deprecate such a propensity, and most heartily wish we were the only order of professors, who by their conduct exhibit any thing of that nature. In short we disclaim and disavow any and all definitions of the kingdom of God, except as Paul explained it to his Roman brethren, saying it consisted in righteousness and peace and joy in the Holy Ghost.

Finally, we consider it due to Mr. Davis, to his associates, and to ourselves, to say that we consider them gentlemen, of liberal minds, of correct republican principles, evincing by their conduct here, and the article we have copied from their paper, their willing-

ness that we, and all others, should believe as we please, and worship God agreeably to the dictates of our own consciences.

Ed.

From the Glad Tidings, of March 14.

KIRTLAND.—MORMONISM, &c.

In the last No. of this paper, I promised an account of my visit to Kirtland, Geauga co., Ohio, a place of considerable notoriety, as being the principal seat of that class of people denominated by themselves 'Latter Day Saints' but more familiarly known abroad by the name of Mormons. I will now fulfil my promise, though my limits will not permit me to be very particular. Kirtland is situated nine miles from Chardon, the county seat, and four miles from the lake, on (I believe) the main branch of Chagrine river. The land, like the Western Reserve in general, is rich and fertile. Six years ago, there were but a handful of buildings in the town, farming being the principle employment of the inhabitants in that region. It was about this time, if I mistake not, that the leaders of this sect commenced operations in this place, and made a considerable purchase of land, and have since that time increased to the number of about 4000. They now own most of the land on two square miles, which is laid out into lots and streets in the style of modern cities, and most of the lots sold. Hundreds of dwellings are erected, mostly small frames, but some of them large and quite elegant.

Four years ago, by the commandment of God through the prophet Joseph (as they believe) they commenced the building of a temple of worship, the outside of which is now entirely completed, and also the interior, with the exception of one apartment. It is a splendid edifice, (the dimensions I have forgotten) built of rough stone and handsomely stuccoed, which gives it a very rich appearance. The temple has two principal apartments for meetings, either of which will hold more than a thousand persons. Each of these apartments are capable of being divided into four separate rooms, by means of curtains which are let down from the ceiling above by the help of windlasses. Each apartment contains six pulpits, three at each end, arranged like a flight of stairs. Those at one end of the

temple are for the Aaronic Priesthood, and those at the other for the Melchisedec Priesthood. The slips and seats are so constructed that the audience can face either way, as the occasion may require.

The third, or attic story of the temple is divided into 5 rooms for schools, where the various branches of English, Latin, Greek and Hebrew languages are now taught to a large number of students. The actual expense of this building, I believe, is not known, as much of the labor was performed by themselves, without any accurate account. But, when completed, it cannot amount to less than sixty thousand dollars.

The people would undoubtedly be considered superstitious, and, in some respects, I think they are so; yet I have seldom, if ever, been treated with greater kindness by any denomination of Christians, or seen manifested more liberality of sentiment and Christian charity, than by the Latter Day Saints, during my visit among them. They seem to place implicit confidence in the prophecies of Joseph Smith, and the new revelation, and to depend much upon visions, &c., in which I have not the least particle of faith; yet I have the charity to believe that many of them, at least, are sincere in their professions, and I hope that all of them are. I have no doubt that many of them verily believe that this is the commencement of the gathering of the saints of God on the earth, and that the glorious millenium is at hand. It may be so—but there is one circumstance that augurs rather unfavorably for such a conclusion. That is, they seem to have too much worldly wisdom connected with their religion—too great a desire for the perishable riches of this world—holding out the idea that the kingdom of Christ is to be composed of "real estate, herds, flocks, silver, gold," &c. as well as of human things. But let this pass.

I must not omit to notice that Br. Edson Beals of Cherry Valley, and Dr. James McKelvey of Paris, Ohio, accompanied me to this, somewhat interesting city, looked upon by the citizens as one of the "Stakes of Zion," not the Zion or Holy City itself, for that; the reader should know is to be built at Independence, Mo. at some future day, when the Lord shall enable them to

"stretch forth the curtain of their habitation—to lengthen their cords and strengthen their stakes."

We had not the pleasure of seeing Joseph Smith Jr. Sidney Rigdon, or O. Cowdery, three leading men of this sect, as they had gone to Michigan on business, for their Banking Institution, of which I will not speak at the present. But we were hospitably entertained and kindly treated by Elder Pratt and others, who spent most of their time while we were there, in showing us the "buildings of the temple," and giving us instruction of their new religion and I assure you, dear reader, we so far imitated the Athenians of old, as to spend most of the time in nothing else, but to "hear some new thing." They kindly offered us the use of their Church for an evening meeting, and took it upon themselves to give the information through the town—and, though the night was dark and rainy, and the mud very deep, a congregation of four or five hundred assembled and gave devout attention to two discourses from Br. McKelvey and myself, which were followed by some remarks from Br. Beales, Elder Pratt taking part in the services.

On the whole, our visit to Kirtland, was a pleasant one, and notwithstanding I am as far from believing their doctrine as any person can be, yet I must say that they manifested a spirit of liberality, and Christianity, which many of their bitterest persecutors would do well to imitate.

S A. D.

We have often thought on the subject of knowledge and the best means of communicating it to others. Two things we have ever considered indispensably necessary to do so with facility and certainty: the first, is a clear, consistent idea of what we want to communicate; and the second is to clothe our ideas in plain, simple, unvarnished language as we would use, were we writing to, or conversing with an intimate friend. Writers often fail in one, or both, of these two points.

In the course of our reading, we found the following extract from the

pen of Theodore Sedgewick, which so exactly coincided with our own views, we thought best to insert it for the benefit of our numerous readers. It is short, and we hope it will be read with attention and profit.

Ed.

"Common people are more puzzled about words than things; they are often acquainted with the things, but they do not understand the signs; they do not understand the words. If learned writers would use the words, or any thing like them, that the common man employs to express his ideas upon these subjects, the mystery would disappear like the fog of the morning. It is very easy to puzzle a plain, common mind with definitions, and a multitude of words, and learned explanations, when men of education write only for each other, or for a few hundreds or thousands. This is one of the reasons why the common people have been so long kept in ignorance. There is aristocracy in governments, in manners, modes of living, laws; there is also the aristocracy of learning. But, surely, if there be any benefaction which one poor, suffering fellow-creature is entitled to from another, it is knowledge. Franklin wrote for all mankind, and so may other men upon most subjects; and if this were the case, learning would be diffused every where, and, like the dew fertilize the field of the poor as well as the rich man."

A faithful man shall abound with blessings: but he that maketh haste to be rich shall not be innocent.

PROV. 28: 20.

The wise man was fully sensible of the avaricious disposition of his fellow men; of their propensity to get gain, and excuse themselves and justify their conduct when the whole tenor of their lives was one continued scene of worldly mindedness, if not of fraud and deception. He appears to have had the faithful virtuous man in his mind almost at the same time, and in a happy manner peculiar to himself, contrasts two characters or classes of men in the same sentence.

Good and evil, virtue and vice, are exhibited by way of contrast, that the former may appear in all its intrinsic loveliness, and the latter in its odious and naked deformity. It is evident,

also, that the sacred writer had in view, when he expressed himself thus emphatically, the consequences or final result of the two courses of conduct of which he speaks in the words we have chosen as the foundation of the remarks we intend to make. One grand object the sacred writers seem to have had in view, was by showing the ultimate consequences of virtue and vice, to induce mankind to embrace the former and reject the latter. The evils attendant on a course of extravagance and pride, are portrayed in language too plain to be misunderstood. While that course which is fraught with wisdom, virtue and prudence is so highly commended, that in reference to bliss and joy unsullied beyond the grave, sufficient inducements are offered for mankind to choose the good and refuse the evil, to embrace virtue and reject vice.

The author of our text contemplates man with all his avarice, pride and folly. He expresses himself in no doubtful or conditional manner, but plainly says, he that maketh haste to be rich shall not be innocent. This is a negative expression truly, but is equivalent to an affirmative one, he that maketh haste to be rich shall be guilty.

Is this saying a man shall not be industrious? By no means. Is it forbidding him the privileges of honorable reciprocity in deal? Certainly not.—Equivalents and fair exchanges are not only honorable but innocent, and contribute to the welfare and happiness of mankind. One article is exchanged for another, and one commodity for another, at a certain price for each, varying only as quality and quantity vary. And the difference may be expressed in a word known among writers on political economy and financiers, by "rate of exchange."

We might here remark at length on this subject, but it is foreign from our purpose; such an article might be useful and proper, in the columns of a paper of any political character; but ours is designed to instruct the saints in the great things of the kingdom; therefore, we but incidentally hint at those things, which are the theme and delight of other men, and then only for the reason that the saints should be instructed, and all their conduct and their intercourse with the world, and with each other, should be regulated in righteousness and equity.

In contemplating the avaricious disposition of man, the sacred writer does not particularly point out any course of conduct or deal and fix his seal of disapprobation upon it to the entire exclusion of all others, not so; but he takes a wide and comprehensive view, he covers the whole ground. He that maketh haste to be rich shall not be innocent.

All kinds of barter and exchange, where it is not the intention of the parties to give a fair equivalent, are marked with fraud and deception and evince their dishonesty and disposition to cheat and defraud. Every species of trade where it is the intention of either party to obtain money or goods or any article that has an exchangeable value, for that which has none, truly is making haste to be rich, therefore he shall not be innocent. The innocent and unsuspecting are often made the dupes of the wily and the artful, and left in indigence or mendicity, while those long practiced in deception and dissimulation, are rioting, perhaps, in luxury and debasing worldly pleasure, upon their ill-gotten gain. These are no uncommon occurrences among us.—The cries of the widow and fatherless have come up into the ears of the Lord of Sabaoth for vengeance, and he will repay. He will recompense evil upon the heads of the guilty who by their fraud, deception or vile oppression, have extorted the substance of the innocent and reduced them to beggary or the charity and alms-giving of a cold and unfriendly world. Surely if he who gives to the poor, lends to the Lord, then he who takes from them their living without a fair and righteous equivalent, not only distrusts the word of God and the security he has given to fulfil it, but gratifies his own avarice and serves the devil. We care not what pretext a man may use to get gain or worldly goods, without a fair equivalent, he thereby deprives the innocent and unwary of whatever they may have of marketable or exchangeable value. We have no hesitation in saying we believe such conduct is reprehensible in the eye of Jehovah; that he considers it making haste to be rich, therefore they shall not be innocent. Such persons, whatever may be their pretensions to a belief in the word of God, evince a total disregard of divine revelation, and all the donu-

citations of his wrath upon the head of the guilty. They truly "set at naught his counsels and his precepts," and say "depart from us for we desire not the knowledge of his ways." Such appear to make gold their trust and place their confidence in uncertain riches.

They appear to have forgotten, that the scrutinizing eye of Jehovah is ever upon them; that the time is fast approaching when God in his wrath shall convince them that they have trusted in uncertain riches: when with the greatest propriety it shall be said unto them, "go to now ye rich men, weep and howl for your miseries that shall come upon you. Your wishes are corrupted and your garments are moth-eaten, your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days.

Behold the hire of the laborers who have reaped down your fields which is of you kept back by fraud, crieth; and the cries of them that have reaped, have entered into the ears of the Lord of Sabaoth." You have heaped treasure together for the last days, you have extorted from the poor, you have withheld from the hireling his wages, you have made haste to be rich. The Lord has suffered you to accomplish your desire, but you are not, you cannot be innocent. Your riches may take to themselves wings and fly away, bitter remorse shall sting you and that worm that never dies shall eat as doth a canker, and prey upon the root of your felicity. Your name cannot be enrolled with the innocent or registered among the just. Remember the Savior said, blessed are the meek, for they shall inherit the earth. Though you may have lived in this world in wantonness and pleasure, and rioted in luxury and ease, for all this, God will bring you into judgment, and you shall lie down in sorrow. While, as the wise man said, the faithful shall be crowned with blessings and the meek shall inherit the earth, in the morning of the resurrection. You, for your portion shall lie down in sorrow, and have your part with hypocrites and unbelievers where the worm dieth not and the fire is not quenched. You shall leave the world in which you now dwell, unmourned and unwept, and fu-

ture generations shall rise up and call you cursed. Ed.

ANCIENT HISTORY.—No. 3.

We shall now proceed, agreeably to our promise, to give some account of the Phœnicians.

We find, from a careful perusal of ancient history, that the Phœnicians were among the most early civilized nations of the east; that we are indebted to them for the first invention of writing, and for the first attempt at commercial navigation. This, we know, presupposes a knowledge of ship building more or less perfect, as well as an idea of an exchange of commodities with a view of profit.

We know not how perfect were their specimens of writing, nor what improvements they made in ship-building—but are sure they could have but a limited knowledge of navigation. They might perform some voyages coastwise, but could never venture safely beyond the sight of land, for the reason, that they had no compass, and therefore, nothing in cloudy weather, by which to regulate their course. The mariners compass was not invented until the beginning of the fourteenth century of the Christian era.

Their writings were, doubtless, rude and imperfect at first in point of mechanical execution. The fragments of Sanchoniatho are said to be the most ancient monuments of writing after the books of Moses. Sanchoniatho was cotemporary with Joshua about 1440 years before the advent of the Savior, and 500 before the cities of Attica were united by Theseus.

The Phœnicians, (Canaanites of scripture,) were a commercial people in the days of Abraham. In the time of the Hebrew Judges they had begun to colonize. Their first settlements were Cyprus and Rhodes, thence they passed into Greece, Sicily and Spain; and they formed establishments also on the western coast of Africa.

The Sidonians carried on an extensive commerce in the time of the Trojan war. The Phœnicians were called Sidonians, from Sidon their chief city.

In our next we shall give some account of Greece. Ed.

SELECTIONS.

For whatsoever things were written aforetime, were written for our learning, that we through patience and comfort of the scriptures might have hope.—
ROMANS XV. 4.

Various methods have been employed, at different periods and by different persons, to convey useful knowledge to mankind. The knowledge most useful and important to man, is that of morals and religion. These sciences not only afford the most pleasant and elevating subjects of meditation, but evidently possess a very powerful influence over human happiness, both in the life which now is, and that which is to come.

The principles of morality and religion have, by some, been delivered in short, plain, and significant sentences; and have been left to produce their effect, by their own weight and evidence. Publick teachers have, at other times, taken pains to explain and enforce these principles; have demonstrated their reasonableness and utility; and have exhibited the criminality, the danger, and misery, of neglecting or transgressing them. The charms and graces of poetry have been employed to set off the native, modest beauties of truth and virtue, and allegory has spread her veil over them, in order to stimulate our ardour in the pursuit, and to heighten our pleasure in the discovery. The penetration of genius, the enchantment of eloquence, and the creative energy of fancy, have successively lent their aid to those gentle guides of human life, those condescending ministers of human comfort.

The historic page, that faithful and true witness, has been unfolded. Ages and generations elapsed and gone, have been made to pass in review; and the lessons of religion and virtue have been forcibly inculcated, by a fair and impartial disclosure of the effects, which the observance or neglect of them have produced on the affairs of men. And the pencil of history has enriched the canvas, not only with men in groups, but selecting distinguished individuals, delineating them in their just proportions, and enlivening them with the colours of nature, has exhibited a collection of striking portraits, for our entertainment and instruction. In contemplating these, we seem to expatiate in a vast gallery of

family pictures, and take delight in observing and comparing the various features of the extensive kindred, as they resemble or differ from each other; and through the physiognomy piercing into the heart, we find them, though dead, yet speaking and pleasing companions.

The holy scriptures possess an acknowledged superiority over all other writings, in all the different kinds of literary compositions; and in none more than in that species of historical composition which is called BIOGRAPHY, or a delineation of fortunes, character, and a conduct of particular persons; and that, whether the historians be themselves the men whom they describe and record; or whether, from proper sources of information, they record the lives and actions of others.

THE EFFECTS OF EDUCATION.

In following the history of mankind, we observe, that, in proportion as nations cultivate their moral and intellectual powers, atrocious actions diminish in number; the manners and pleasures become more refined, the legislation milder, the religious purified from superstition, and the arts address themselves to the finer emotions of the mind.

By observing, also, the different classes of society, and the inhabitants of different provinces, we learn, that *ignorance is the greatest enemy of morality*. Wherever education is neglected, depravity and every kind of actions which degrade mankind, are the most frequent. Among ignorant persons, other things being equal, rapacity, cheating and thieving, drunkenness and sensual pleasures are prominent features in the character.

Those, then, who object to the instruction of the lower orders, can merely act from selfish motives. Being aware of their superiority, they may wish the inferior classes to be obedient to their arbitrary regulations; for, unquestionably, it is much easier to lead the ignorant and uncultivated, than the instructed and reasoning people. Knowledge, too, and the habit of reflection, detect abuses and errors, which selfishness and pride may wish to keep concealed. But whoever thinks it right to cultivate his own mind cannot, with justice, desire others to remain in ignorance. He therefore, who is versed in history, or understands the law of Christian charity, will join those who

contend for the benefits of an education adapted to every class of society; this, then, will not be confined to reading and writing, but particularly extended over the moral conduct, and all duties and rights in practical life.—*Spurzheim on Education.*

BREAD is not more necessary to the support of human life, than religion is to the happiness of a rational being. Man, in his better, his immortal part, "lives by every word that proceedeth out of the mouth of God." In more than one instance the miracle has been exhibited, of sustaining the body without food; and yet no pain nor inconvenience felt; but for the soul to exist, and to exist in comfort, undirected by the precepts, unenlightened by the discoveries, unsupported by the consolations of religion is a miracle not to be performed. It is the more to be lamented that the attempt is so often fatally made, of living "without God in the world;" of pursuing a happiness that is independent of the great Source of light and joy; of seeking peace, rest and enjoyment in the neglect or violation of his commandments. Happy it is for men, if after having made the fruitless experiment of "seeking the living among the dead," and after having at length discovered that success is vanity, and that disappointment is vexation of spirit, have been persuaded, before it was too late, to draw their felicity from the pure and never-failing sources of faith and a good conscience; happy they, who, reconciled to God through Christ Jesus their Lord, enjoy real tranquility in life, and well-grounded hope in death.

FROM THE ELDERS & OTHERS ABROAD.

Elder G. M. Hinkle writes us from Illinois, stating that he has labored in that state and in the region West of it; that he did not leave home for the express purpose of going on a mission to preach, having another object in view, but he had preached in various places, and that the calls for more were numerous and pressing.

Elder James Emmet is now here from the Far West having travelled and built up churches in Illinois, Indiana, Kentucky, Ohio & Missouri. The Elder has recently been laboring in Portage County, Iowa, and in this State where he has baptized some 7 or 8 and

organized them into a church, or rather a branch of the church, left them and is now going to return to the bosom of his family and friends in the West.—We mention this little branch that elders & brethren, travelling near, may call, instruct and strengthen them.

We have letters from various parts of the United States and from Canada, stating that doors are opened and calls for faithful elders are made more than can be supplied by any, or all the quorums, the Twelve, the High Priests, the three Seventies and quorum of Elders.—We should be pleased, could all be satisfied, but we are sure they cannot. We are happy to say, however, for the satisfaction of our brethren and friends abroad, that we have, since the solemn assembly, seen in many of our elders, a zeal for the cause seldom surpassed, in getting ready to go out and proclaim the word of life and salvation.—We hope and pray that good may be done in the name of the Lord Jesus.

Kirtland O. April 11th 1837.

Brother W. A. Cowdery; Dear Sir: I would inform you that I have been absent from this place eleven months, during which time I have been proclaiming the everlasting gospel in Erie, Genesee, Ontario; Steuben, Wayne, Cayuga, Otsego, Sullivan & Ulster Counties, State of New York. In Naples, Ontario Co. I baptized seven; & in the towns of Neversink & Ballburgh Sullivan Co. I baptized twenty three. It is to be hoped that elders, travelling through those parts, will call and impart such instructions as may be necessary to build them up in the most holy faith. Doors for preaching in those sections were opened on every hand, even many more than I could possibly fill, & the people were generally hospitable & kind.

It gives me pleasure to be able to say that truth has so far triumphed in those parts where the gospel has been held forth in plainness that the shackles of bigotry & superstition which have so long bound the world in mental darkness and error, are bursting asunder and many are arriving to freedom, and the light of truth is spreading its glorious and benign rays, to the joy and satisfaction of every benevolent heart. O may it progress until its sacred influence shall be felt by all, and the knowledge of God cover the earth as the waters do the